

Leviticus & Hebrews: The Necessity of the Cross

Lesson 16: Redemption Through the Cross

Key Verse: *For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the LORD your God.~Leviticus 25.55*

What a great joy to visit a friend and find that you have “made the calendar” hanging on their wall! Personalized calendars remind us of the joy of friends and family, as well as the meaningful memories made in gorgeous locations. They communicate intimate insight of the calendar owner’s core values. Pictures invite admirers into sharing the remembrance of loved ones who died, of celebrations of precious births, of once-in-a-lifetime trips, of hard-fought milestones and anniversaries. When you find a picture that includes you, immediately you are thrust from spectator to intimate friend. While the cost of a personalized calendar varies, the cost of being thrust from spectating and speculating about God to intimate friend of God is the priceless blood of Jesus Christ. Our **Redeemer** willingly paid God the required price to set His people free from enslavement to sin and death. Through the transactional process of **redemption**, God has permanently placed His people in His own personalized family calendar! But more than an act of remembrance, God is counting down *His* days until He dwells with you face-to-face!

God Most High, who can know You?!?! Yet, You chose us to have a living, active relationship with You. This lesson overwhelms with its rich symbolism that repeatedly proclaims You as LORD God, King of heaven and earth. Move the technical details of this lesson from rote knowledge to life-transforming application. Remove any fear, uncertainty, and confusion about Your law. Replace it with bold confidence to ask You what You want to teach Your servant. Holy Spirit, ripen Your fruit in me!

Leviticus 23.1-25.55 The LORD spoke to Moses, saying, ²“Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts. ³“Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the LORD in all your dwelling places.

⁴“These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. ⁵In the first month, on the fourteenth day of the month at twilight, is the LORD’s Passover.

⁶And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. ⁷On the first day you shall have a holy convocation; you shall not do any ordinary work. ⁸But you shall present a food offering to the LORD for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work.”

⁹And the LORD spoke to Moses, saying, ¹⁰“Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, ¹¹and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the Sabbath the priest shall wave it. ¹²And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. ¹³And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a pleasing aroma, and the drink offering with it shall be of wine, a fourth of a hin. ¹⁴And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

¹⁵“You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. ¹⁶You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the LORD. ¹⁷You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as firstfruits to the LORD. ¹⁸And you shall present with the bread seven lambs a year old without blemish, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a pleasing aroma to the LORD. ¹⁹And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. ²⁰And the priest shall wave them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. ²¹And you shall make a proclamation on the same day. You shall hold a holy convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

²²“And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the poor and for the sojourner: I am the LORD your God.”

²³And the LORD spoke to Moses, saying, ²⁴“Speak to the people of Israel, saying, In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation. ²⁵You shall not do any ordinary work, and you shall present a food offering to the LORD.”

²⁶And the LORD spoke to Moses, saying, ²⁷“Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. ²⁸And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God. ²⁹For whoever is not afflicted on that very day shall be cut off from his people. ³⁰And whoever does any work on that very day, that person I will destroy from among his people. ³¹You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. ³²It shall be to you a Sabbath of

solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

³³ And the LORD spoke to Moses, saying, ³⁴ “Speak to the people of Israel, saying, On the fifteenth day of this seventh month and for seven days is the Feast of Booths to the LORD. ³⁵ On the first day shall be a holy convocation; you shall not do any ordinary work. ³⁶ For seven days you shall present food offerings to the LORD. On the eighth day you shall hold a holy convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

³⁷ “These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, ³⁸ besides the LORD's Sabbaths and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD. ³⁹ “On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. ⁴⁰ And you shall take on the first day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God seven days. ⁴¹ You shall celebrate it as a feast to the LORD for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month. ⁴² You shall dwell in booths for seven days. All native Israelites shall dwell in booths, ⁴³ that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.”

⁴⁴ Thus Moses declared to the people of Israel the appointed feasts of the LORD.

CH 24 The LORD spoke to Moses, saying, ² “Command the people of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. ³ Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the LORD regularly. It shall be a statute forever throughout your generations. ⁴ He shall arrange the lamps on the lampstand of pure gold before the LORD regularly. ⁵ “You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. ⁶ And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. ⁷ And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. ⁸ Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. ⁹ And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due.”

¹⁰ Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, ¹¹ and the Israelite woman's son blasphemed the Name, and cursed. Then they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. ¹² And they put him in custody, till the will of the LORD should be clear to them. ¹³ Then the LORD spoke to Moses, saying, ¹⁴ “Bring out of the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him.

¹⁵ And speak to the people of Israel, saying, Whoever curses his God shall bear his sin. ¹⁶ Whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native, when he blasphemes the Name, shall be put to death. ¹⁷ “Whoever takes a human life shall surely be put to death. ¹⁸ Whoever takes an animal's life shall make it good, life for life. ¹⁹ If anyone injures his neighbor, as he has done it shall be done to him, ²⁰ fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him. ²¹ Whoever kills an animal shall make it good, and whoever kills a person shall be put to death. ²² You shall have the same rule for the sojourner and for the native, for I am the LORD your God.” ²³ So Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones. Thus the people of Israel did as the LORD commanded Moses.

CH 25 The LORD spoke to Moses on Mount Sinai, saying, ² “Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a Sabbath to the LORD. ³ For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits, ⁴ but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard. ⁵ You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. ⁶ The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired worker and the sojourner who lives with you, ⁷ and for your cattle and for the wild animals that are in your land: all its yield shall be for food. ⁸ “You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years.

⁹ Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land. ¹⁰ And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.

¹¹ That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. ¹² For it is a jubilee. It shall be holy to you. You may eat the produce of the field. ¹³ “In this year of jubilee each of you shall return to his property. ¹⁴ And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. ¹⁵ You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. ¹⁶ If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. ¹⁷ You shall not wrong one another, but you shall fear your God, for I am the LORD your God.

¹⁸ “Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. ¹⁹ The land will yield its fruit, and you will eat your fill and dwell in it securely. ²⁰ And if you say, ‘What shall we eat in the seventh year, if we may not sow or gather in our crop?’ ²¹ I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years.

²² When you sow in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives.

²³ “The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me. ²⁴ And in all the country you possess, you shall allow a redemption of the land.

²⁵ “If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. ²⁶ If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to redeem it, ²⁷ let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. ²⁸ But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property. ²⁹ “If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. ³⁰ If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; it shall not be released in the jubilee. ³¹ But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and they shall be released in the jubilee.

³² As for the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. ³³ And if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. ³⁴ But the fields of pastureland belonging to their cities may not be sold, for that is their possession forever.

³⁵ “If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner, and he shall live with you. ³⁶ Take no interest from him or profit, but fear your God, that your brother may live beside you. ³⁷ You shall not lend him your money at interest, nor give him your food for profit. ³⁸ I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan, and to be your God.

³⁹ “If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: ⁴⁰ he shall be with you as a hired worker and as a sojourner. He shall serve with you until the year of the jubilee. ⁴¹ Then he shall go out from you, he and his children with him, and go back to his own clan and return to the possession of his fathers. ⁴² For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. ⁴³ You shall not rule over him ruthlessly but shall fear your God.

⁴⁴ As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. ⁴⁵ You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. ⁴⁶ You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

⁴⁷ “If a stranger or sojourner with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or sojourner with you or to a member of the stranger's clan, ⁴⁸ then after he is sold he may be redeemed. One of his brothers may redeem him, ⁴⁹ or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself. ⁵⁰ He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired worker. ⁵¹ If there are still many years left, he shall pay proportionately for his redemption some of his sale price. ⁵² If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. ⁵³ He shall treat him as a worker hired year by year. He shall not rule ruthlessly over him in your sight. ⁵⁴ And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee.

⁵⁵ For it is to me that the people of Israel are servants. They are my servants whom I brought out of the land of Egypt: I am the LORD your God.

Diamonds: One of the (many) marvels of creation is God's intentional invention of time. God created time to reveal Himself, even to enter a relationship with His creation and His people. These three chapters of Leviticus teach us about God's love for His people through His designation of a calendar for His people. God's institution of night and day, along with corresponding seasonal patterns, reveal His Kingship over all: every minute, every day, every year, the atmosphere, the soil and the seeds that produce a crop that sustains all His created beings. It is remarkable that He uses time and its yearly seasonal patterns to perpetually provide for His people.

1. Once again God punctuates His sentences with His Name, LORD. What foundational truths does God declare in His punctuated sentences? (As necessary, read the few sentences above the selected verse, or even the paragraph above, to better understand God's focus or His truth)
 - a. 23.22:
 - b. 23.43:
 - c. 24.22:
 - d. 25.17:
 - e. 25.38:
 - f. 25.55:

God's calendar begins in Leviticus 23, with the reminder of the weekly Sabbath (V 3), moving then into the yearly spring and fall festivals (V 5-43). The focus of God's "appointed feasts" is exclusively God. Additionally, God required that the people define them as "holy convocations", meaning that His people were to come together as a community, stopping aspects or all of work and obeying the requirement of the rite.¹ Though the instructions mention males-required attendance, scholars agree that this was often in a representative role for their family and that the whole family attended and participated in these festivals (they cite evidence throughout Deuteronomy and Exodus). The following are the yearly festivals God established in Leviticus 23:

Spring	Fall
Passover (V 5)	Day of Trumpet Blasts (V 23-25)
The Festival of Unleavened Bread (V 6-8)	Day of Atonement (V 26-32)
Offering of the First Fruits (V 9-14)	Festival of Booths (V 33-43)
Festival of Weeks/Harvest (V 15-22)	Closing Assembly of Festival of Booths (V 36)

- Choose any festival from the table above and identify one interesting detail about your chosen festival. Why is this detail interesting to you? (This can be a broad answer – from trivial pursuit to revelatory understanding about God to foreshadowing Jesus and/or His work on your behalf. There isn't a wrong answer!)

"[The Festival of Unleavened Bread] together with the Passover...began each year as a tremendous declaration and celebration of the Lord's deliverance, in this way reminding Israelites to follow Him with strong confidence in His salvation, great reverence for His power, and great thankfulness for His redeeming grace. This makes it entirely fitting that Jesus' death and resurrection – the ultimate displays of the Lord's redemption – happened during this festival (Matthew 26-28)."²

Notice that God alone has the authority to institute a festival or feast. Thus, Jesus' institution of a new feast, the Lord's Supper, points to Jesus' Divine nature. As such, Jesus' regular feast (the Lord's Supper), done in remembrance of Him "as a regular proclamation of His powerful and gracious act of salvation for His people (Luke 22.19-20; 1 Corinthians 11.23-26), is a reminder that enables them to respond to Him with appropriate dependence, obedience, and worship. And as with the holy times in ancient Israel, Christians celebrated this holy time with their brothers and sisters in the faith. The Lord does not call us simply to follow Him, but to join His family and, as such, to be active family members (Hebrews 10.24-25)."³

Leviticus 24.1-9 is pregnant with symbolism pointing beyond the temple and into eternal dwelling with God in heaven.

- List several elements (food, precious metals, furniture, etc.) God commanded to be placed in His dwelling place, the tent of meeting (24.1-9):
- Read Revelation 21.18-22.5. How are the same elements God required in Leviticus found and used in this snapshot of heaven? What is exchanged? How are they used differently? How do the elements in Leviticus 24.1-9 leave

¹ Sklar, p. 277

² Sklar, p. 281

³ Sklar, p. 287

God's people salivating for dwelling with God?

Remember that God's people were leaving their refugee-camp lifestyle to enter God's Promised Land ASAP. God's instructions also set them apart from the pagan nations they would be encountering. God's priesthood had a first-hand understanding of the unbending holy requirement of God through His dwelling place after the death of Nadab and Abihu (Leviticus 10). Now, God establishes the legal precedent against blasphemy from a resident alien living within God's community (24.10-23). Blasphemy is far more than slip-of-the tongue cursing we are most familiar with (and have said, or thought, at least once in our lives!). This is treasonous rejection and accusations of evil against God Himself. It is absolute rejection of God that reveals an intractable heart set on vile rejection of God.

Through God's application of the death penalty in this case, God surprises with His requirement of impartiality in justice, as well as His requirement that punishment be in equal to the crime (24.15-22). In doing so, God confirms His prior teaching "that all humans are created in God's image and again contrasts with some Ancient Near East laws in which the 'eye-for-eye' principle was applied if you injured someone of your own social status or above, although not if you injured someone of lower status."⁴

5. Jesus directly addresses the incorrect application of this law in Matthew 5.38-42. Equality within the law is a matter of public justice, yet He witnessed it being used to allow personal revenge. As such, this misapplication caused the breaking of His law of love and forgiveness established in Leviticus 19.18. From Matthew 5.39-48, how does Jesus challenge us to apply His law with accuracy? How does living out His law reveal being set apart from the world and reveal God as holy *and* just?

Deity: Redeemer⁵ (Leviticus 25.55) Sinners find themselves in bondage to sin (John 8.34; Romans 6.6, 16-17) and under the curse of the law (Deuteronomy 27.26; Galatians 3.10, 13). Christ has redeemed sinners by the ransom price of His life (Mark 10.45; Galatians 4.4-5; 1 Timothy 2.5-6). The blood of Christ is explicitly identified as the price by which redemption is purchased (Acts 20.28; 1 Corinthians 7.23; 1 Peter 1.18-19; Revelation 5.9).

The ransom of Christ's blood was paid to God, whose holiness demanded a just payment for the penalty of sin. Though Satan is the custodian of sin and death (Hebrews 2.14-15), Jesus is not beholden to Satan that He should make payments to him. Rather Satan is God's chief captive and cannot make demands of God.

Jesus Christ is our Redeemer because He paid our sin debt to purchase us out of bondage to sin and the law with His own blood. Christ's people are therefore called the "redeemed", or the purchased ones (Ephesians 1.7; Colossians 1.13-14) and, as such, belong to Him.

"However, the Lord Jesus does not provide half a salvation. He has purchased the redemption not of [women's] souls alone but also of their bodies (Romans 8.23). For this reason, says Paul, we eagerly wait for Christ' return from heaven (Philippians 3.20-21)... The believer's perishable, inglorious, weak natural body will be raised from the dead and transformed into an imperishable, glorious, powerful spiritual body (1 Corinthians 15.42-44, 50-57)."⁶

⁴ Sklar, pp. 293-294

⁵ MacArthur & Mayhue, pp. 533-535

⁶ MacArthur & Mayhue, p. 636

The application of our Redeemer's work is accomplished now through the Holy Spirit. Galatians 5.22-23 provides an exhaustive list of the "fruit" of His redeemed people.

6. List the "fruit" of those who belong to God. Which fruit do you notice Him ripening in your own life?

Doctrine: Redemption^{7~} (Leviticus 25.55) Used to describe a commercial transaction, to redeem is "to purchase out of the marketplace". Thus, a redeemer is one who acts to buy another back or release another from blame or debt; one who acts to free another from what distresses or harms: to make worthwhile: to free from captivity by payment of ransom.

The institution of the year of Jubilee (anniversary celebration) in Leviticus 25 reveals God as the first redeemer of His people (out of Egypt). Even more, God's law provides redemption of His people through the release of debts and the required Sabbath rest of the land. God commanded a Sabbath rest for the land every seventh year, culminating in a once-in-a-generation year of Jubilee in the fiftieth year. Dr. Sklar identifies this once-in-a-generation year as a "super-Sabbath year"⁸, a "crowning Sabbath year with special benefits for the people"⁹.

7. Re-read Leviticus 25, highlighting God's use of possessive pronouns and adjectives throughout chapter 25 (me, mine, my, I). Why does He require His people to celebrate His redemptive work on their behalf?
8. Still focusing on what you have highlighted in Leviticus 25, what (and whom) does God own? How do you see God sustaining His relationship with His creation and His people through this extraordinary promise-rich year of Sabbath rest?

Chapters 25-27 of Leviticus were given to Moses at Mount Sinai, not at the tent of meeting like the first 24 chapters of Leviticus. The instructions in chapter 25 conclude the law with a bookending reminder of the covenant of the Sabbath and simultaneously a promise of eternal rest with God! "In sum, placing these chapters at the end of Leviticus whets our appetite for the fulfillment of the long-awaited covenant promise: the land. The covenant law has now been given, and the Israelites may march boldly into Canaan provided, of course, that they maintain faith in the Redeemer and carry out His covenant mission of filling the earth with His righteous and holy kingdom."¹⁰

Jesus' first documented mic-drop occurred when He declared that the year of Jubilee had arrived (Luke 4.16-21). Using Isaiah 61, "a passage that uses the language of Jubilee to describe a future restoration of the people of God"¹¹, Jesus fulfilled the year of Jubilee by showing compassionate care for the poor (Luke 7.21-22; 14.13) and excoriating the heartless rich (Luke 16.19-31). He also released people from sickness, demonic oppression, "and above all, the debt of their sins", giving them peace (Matthew 9) and hope that they were members of God's family ("made" His family calendar!). Jesus will complete the fulfillment of redemption, or inaugurate an eternal Jubilee, when He returns to gather His people to Him in heaven (1 Thessalonians 4.13-18; Revelation 22.20).¹²

⁷ MacArthur & Mayhue, pp. 533-536

⁸ p. 298

⁹ p. 300

¹⁰ Sklar, p. 297

¹¹ Sklar, p. 312

¹² Sklar, p. 312

Leviticus 25.23 is like God's personalized calendar hanging on His wall. How surprising and delightful to see a photo which includes you!

9. Share how you see God personally identify with His people in 25.23, "For you are strangers and sojourners with me." Using also Hebrews 11.13-16, what does this teach you about God? What does this teach you about how He views you?

It is common to wonder whether God's people have experienced a super-Sabbath, or a seventh- year or fiftieth- year of Jubilee. Scholars inform that there is no historical documentation of either, instead pointing to Israel's persistent failure to abide by God's legal requirements. As Sklar states, "Any failures on the Israelites' part to follow these laws, however, does not mean they were impractical (Nehemiah 10.31). Rather, it indicates that Israelites had little faith in the Lord's provision, and their priorities were out of keeping with the Lord's vision for the world. This should not surprise us; we disobey to this day for the same reasons."¹³

Your Scripture-Soaked Prayer:

Lecture Outline:

Aim: Redemption makes a profound impact on the redeemed.

- I. Remember (Leviticus 23) **T1:** The redeemed remember the mighty acts of their Redeemer to strengthen their hope.
 - a. What could you do to routinely remember what Christ did to redeem you from your sin and reconcile you to a holy God?
 - b. Which mighty act of your Redeemer do you need to remember when your hope fades and falters?
- II. Rejoice (Leviticus 24) **T2:** The redeemed rejoice in God's perpetual presence by pursuing purity.
 - a. What unholy behavior or impurity are you tolerating in your life?
 - b. How profoundly does your redemption impact your way of life?
 - c. What radical changes do you need to make honor God to pursue purity?
- III. Rest (Leviticus 25) **T3:** The redeemed rest in God's perfect provision.
 - a. In which area of your life are you failing to fully trust in God's perfect provision?
 - b. What could you do differently to begin looking to Him for your every need?

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Morales, L. Michael, *Who Shall Ascend the Mountain of the Lord?*, (Downers Grove, IL: InterVarsity Press, 2015) pp.15-107, 185-220

Sklar, Jay, *Leviticus*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2014) pp. 276-312

¹³ Sklar, p. 299